

*Preventive Charity the best Method of  
doing Good.*

A  
S E R M O N

Preach'd in the Parish-Church of

St. SEPULCHRE,

MAY the 25<sup>th</sup>, 1727.

Being Thursday in Whitson-Week;

A T T H E

Anniversary Meeting of the CHILDREN  
Educated in the Charity-Schools in and about the  
Cities of LONDON and WESTMINSTER.

By JOSEPH WATSON, D. D.  
Rector of St. Stephen Walbrook.

Publis'd at the Request of the Gentlemen concerned  
in the said CHARITY.

L O N D O N,

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Prothonotary Clerk of the City of New York

# SEVERAL

NOTICES

May the 25th 1787

Being the day in which the  
AT THE

Annual Meeting of the  
Held at the City of New York  
City of New York

By ROBERT H. WATSON, Esq.  
Recorder of the City of New York

and to the  
of the City of New York

LOUISIANA  
Printed by J. B. R. in New York





PROV. iii. 28.

*Say not unto thy Neighbour, Go, and  
come again, and to morrow I will  
give, when thou hast it by thee.*



**A**ll proverbial Sayings are the Effect of Observation and Experience, so this we may suppose hath its Rise from its being customary among Men, to delay and put off till another Time, those necessary Works of Charity, which they are ashamed absolutely to refuse, and to pretend at present a Want of Ability to do them, when in Truth they only want a Disposition.

THIS Custom *Solomon* here condemns, and judges it worthy of a particular Caution. He gives indeed no Reason for his Caution, pro-

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bably because there was no Need he should ; for he that defers the doing of a good Work, which he is able to do, and at the same Time acknowledges it to be his Duty, the Case plainly supposed in the Text, condemns himself, and sees his Error, tho' he hath not the Grace to avoid it.

AND I call it an Error, not only as it is a Breach of Duty, but as it is contrary even to worldly Prudence and good Management, which yet is the only Apology a Man can make for such Conduct. For, commonly speaking, Works of Charity are done, not only most serviceably to them that need them, but likewise with the greatest Ease to them that do them, by taking the first Opportunity for them : If therefore they be such as must be done by us, it is not only sinful, but foolish and improvident for us to delay them, after it is in our Power to do them ; for Delays, in such Cases, only increase that Difficulty, which we think already too much, and is the only Reason why we delay.

HE that says to the needy Man, go, and come again to Morrow, may reasonably expect that he will want more Help to Morrow, than he does to Day. For it is of the Nature of Necessity to grow upon us, the longer we continue under it ; wherefore if he thinks him-

himself bound to relieve him at all, and really means to do it, the wisest Way, even in Regard to himself, is to do it now : It is like the Work of Repentance, which grows more difficult by being deferred, while we ourselves become less disposed.

BUT the Wise Man, by giving us this Caution, not to defer the Relief which we are able to give, does implicitly exhort us, wherever we can, to prevent the Necessities of our Brethren ; since the same Reason that obligeth us to the one, obligeth us to the other also ; for, why are we to be quick and speedy in giving Relief ? but that Men should suffer no more Misery than is out of our Power to help, and for that Reason none which we can possibly prevent.

THIS then is the View with which I have chosen this Text ; from whence I deduce this general Proposition, which I intend to be the Subject of the following Discourse, *viz.* that *Preventive Charity is the best Method of doing Good* : Or, that it is better on all Accounts to provide, as far as we are able, against the Miseries of Mankind, than to be ever so well disposed to relieve them under them.

I shall easily illustrate the Truth of this Proposition by considering it,



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I. WITH Respect to the particular Persons to whom our Charity is thus exprest.

II *dly*, WITH Respect to the publick State of Mankind.

III *dly*, WITH Respect to the Benefactors themselves.

*Lastly*, I shall apply the whole to the pious Occasion of this our solemn Meeting.

And *First*, I think the Proposition evidently true, if considered with Respect to their particular Benefit, to whom we so exprest our Charity; for let any one say, which he takes to be the more desirable State, to be prevented from falling into Adversity of any Kind, or to meet with the greatest Pity and Compassion, Help and Relief in it. You'll say perhaps we have the greater Sense of Happiness, when it succeeds any Kind of Misery, than we have of that which we never knew the Want of. Be it so, yet who would chuse to purchase his Relish of Happiness at that Rate? Who would chuse a Fit of the Stone, Gout, or Colick, only for the Sake of being more sensible of the Benefit of Health, when those Paroxysms are over, than they commonly are, who have never endured such Pains.

BESIDES,

BESIDES, there are some Kinds of Misery, which if suffer'd to come upon us, are capable of no Relief by any human Means; few under which we may be so relieved, as not to be in one Respect or other the worse for them: None that we can be entirely released from and made whole again, without undergoing some Pain or Trouble in the mean Time.

EVERY one sees the Truth of these Observations, if apply'd to temporal Evil: For doth not every Day produce some calamitous Thing or other of this Kind, which, tho' it might have been prevented, yet cannot be redressed by us, how much soever it may grieve us?

AND as to such as we can and do redress, how seldom do we see the Person as happy as he was before the Misfortune befel him? Sicknefs often leaves us impaired in Respect of our former Strength both of Body and Mind, notwithstanding the Skill of the Physician, and the Tenderness of those about us: Poverty breaks and dejects our Spirits, how kind Friends soever we may meet with in that unacceptable State: Infamy and Disgrace have the same unhappy Effect upon us, how unjustly soever they may have fallen to our Lot, and rarely leave the Reputation as  
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fair as they found it, even after our Innocence hath appeared.

BUT supposing we could by the Help of Friends, or otherwise, recover in these Cases so as not to be in any Degree the worse for what we have suffer'd in them, yet is that Suffering itself of no Account with us? is it not worth considering, that Sickness is an unpleasant State while it lasts, notwithstanding that it may be followed with as good Health as we had before? that Poverty hath its Uneasinesses, and those great ones too, which no Body makes his Choice, how short a Time soever they may continue, and with how favourable a Turn soever they may be succeeded? that Infamy wounds the Mind of every ingenuous Man so long as it sticks upon him, tho' it should afterwards be wiped off ever so clean? Is it not worth considering, I say, that there is no Calamity out of which we may be perfectly restored, without suffering some Uneasiness first? And is not this enough to convince us, that it is more for the Benefit of any Persons, to whom we would become Benefactors, to prevent, as far as we are able, their falling into Misfortunes, than to be ever so ready to relieve them when they are actually in them?

BUT



BUT here I must confess I am aware of an Objection to this Doctrine, from what occurs in diverse Places of Scripture concerning the Use and Efficacy of Afflictions. *David* says, before he was afflicted he went astray, but afterwards he learn'd to keep God's Word. And *St. Paul* tells the *Corinthians*, that the *light Afflictions which Christians endure in this Life*, (and he reckons the heaviest of them such in Comparison of their Hopes) *work for them a far more exceeding and eternal Weight of Glory.*

FROM hence, and such like Passages, it would appear, that we are acting not a charitable Part, but the contrary, while we are endeavouring to keep our Brethren out of Troubles and Afflictions.

BUT this Objection, I think, is sufficiently answer'd, by saying, that though Afflictions are capable of being turn'd to this good Use, and this will certainly be the Effect of them, when they happen to Persons endued with a true Sense of Religion, and a Faith in God's Promises not to be shaken; yet considering that we cannot be always sure that this will be the Case, but from the corrupt State of humane Nature, and the many strong Temptations to Sin, which Adversity of every Kind never fails to bring along with it, have great

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Reason to fear the contrary, it will still be Charity to prevent Mens falling into Afflictions wherever we can:

AND I am confirm'd in this Notion the more, when I consider that Afflictions are not absolutely necessary to Vertue, any more than they are certain always to effect it. For it is plain from Experience, that Men may, by the Help of a good Education, and the Blessing of God upon it, be vertuous, though they have never been in what we may strictly call Affliction's School; and since these Things are instrumental to our Vertue, only in the Way of Correction, is it not better for us to learn to be good, if we can, without being thus chastised to it?

It is not therefore, as this Objection supposes, a depriving our Brethren of a Means, without which Religion is not to be acquired, to keep them out of Adversity, since that State neither necessarily makes Men good, nor is Vertue peculiar to it. On the contrary, we often see Men drawn into Sins, thro' the Temptations they meet with in that State, which in all Likelihood they would have escaped, had they been otherwise circumstanced: and many Persons finish their Days without any remarkable Blemish in their Lives, because the Things of this World have been favourably dispensed to

to them, who probably might not have gone off the Stage so well, had their Vertue been try'd by Croffes and Difficulties.

It is true, the Circumstances of a Man may be such, that it were more charitable to him to let him fall into Troubles, than to keep him out of them: Nay, and sometimes we cannot perform the Christian Part towards him, without being instrumental in bringing them upon him. As when nothing else will reclaim him from the Courses of a vicious Life, but smarting both under their natural and legal Consequences. But the Point we are at present considering is not what is necessary to be done, in order to reclaim Men that are already vicious, but only which is the better Way to prevent their being so; to provide, as far as we are able, that they shall not come into Adversity, or to take the best Care we can of them, when they are actually in it. And we take it, that, generally speaking, a Man's Vertue is more in Danger, when he is under the Difficulties of the World, than when his Circumstances are easy in that Respect.

AND if it be thus evidently true, that it is better on all Accounts for the Persons we would befriend, to keep them from the Misfortunes of the World, than to relieve them



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ever so kindly under them, no Dispute I think will lie, whether this be so or not, with Respect to the Evil of Sin, *i. e.* whether it be better for Men, that we should prevent their running into Wickedness, or that we should use our utmost Endeavours to reclaim them when they are engaged in it. For although the Case of Sin differs from that of other Evils with Respect to the two first of our Observations; there being no Sins which may not, through the Grace of God, be repented of, and Repentance, when it is hearty and sincere, will, through the Merits of Christ, be as effectually accepted to Salvation, as if we had never offended; yet the great Danger there is of sinning on, till God is provoked to withdraw his Grace, when once we are ensnared; the Aversion we naturally have to all Thoughts of Repentance, and the severe Conflicts which we must sustain, when we come to it, before it can have had its perfect Work, are just Reasons why a State of Innocence should ever be prefer'd to that of Repentance, notwithstanding all the Assurances good Men may be ready to give us in it, nay, notwithstanding all the Motives and Encouragements thereto, which God himself hath vouchsafed in the Gospel of his Son. And yet in saying this, I would

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not be thought in the least to detract from the Merit of their Labours among us, whom God hath inspired with Zeal, and fortify'd with Courage, publickly to undertake the suppressing of Vice; for it is every whit as necessary that Wickedness should be cured, if possible, where it already is, as that it should be prevented if possible, where it is not.

*II<sup>dly</sup>*, THE Truth of our Proposition will further appear if we consider it with Respect to the publick State of Mankind.

THE fewer unhappy People there are in any Country, the better doubtless is it for the rest of its Inhabitants: For though we should suppose our selves not to be so affected with one another's Sufferings, as good Christians and tender hearted People always will be; yet since we cannot possibly live without the Assistance of one another, the more this is wanted by any one Part of Mankind, the heavier must the Burthen be that lies upon the rest. It is therefore, putting Religion out of the Case, a Part of Civil Prudence, and good Politicks, to contrive all the Ways we can to prevent the Necessities and Distresses of our Neighbours in any Sort; since these Things must, by natural Consequence, prove a Tax upon the Common-wealth; some must of Ne-

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cessity become less happy, in Proportion to the Degrees in which others are needy.

NOR do we contradict in the least, by what we here advance, that just Notion of the Usefulness and absolute Necessity of the Poor to the well-being of Mankind. We allow those Words of *Solomon, the Rich and Poor meet together, the Lord is the Maker of them all*, to be rightly interpreted, that it is the Will of God, and purposely ordered by his Providence, for many wise Ends, that there should be Men of low, as well as of high Estate in the World.

AND yet we say, that it is both our Interest and our Duty, nevertheless, to see that the Poor do not increase through our Neglect. For we need not fear but there will always be a sufficient Number of them, both for the Exercises of our Charity, and the Uses to which they may be serviceable in Civil Life; after we have done all that in us lies, to prevent their increasing. And if this be not done, we may reasonably expect that they will increase, till instead of making a convenient Mixture, the End which Providence intends to serve by them, they become a great and insufferable Grievance.

SOME envious, ill-natured Persons there may be, who take the Estimate of their own

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Happiness from the Wants of others, and relish their Enjoyments the better, because few partake of the like, and these will never be persuaded, that it is wise and advantageous Counsel to provide against the Increase of indigent People. But then they must not pretend that they are influenced in this their Way of thinking, by any Regards for the publick Good. For it is evidently the entire Want of such Regards, and a most criminal and scandalous Partiality to themselves, that beget such untoward Thoughts in them. And the same uncharitable Temper, which makes them averse to all Methods of preventing the Misery of others, is sure to restrain them from exercising that Compassion which is due to them in it.

If we turn the Argument from worldly to spiritual Evil, it is still the stronger. Sin, when it becomes epidemical, is the most destructive Thing that can possibly happen to the publick Weal of any People, not only as it puts them from under the Protection of the Almighty, and provokes his immediate Vengeance; but as it plagues and harasses them by its own baneful but natural Effects; there being no Evil of any Kind so grievous and terrible to the Apprehensions of Men, but it may justly be look'd for, when Sin  
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gets a Head and reigns uncontroul'd ; for as many Reasons therefore as Men have to desire to live in Peace, Plenty, and Security here, and at last to change this transitory State for a glorious Immortality, they ought to labour with their utmost Care and Industry to check the Growth of Sin, to nip it, wherever they observe it, in the Bud, because that is easiest done, and there will then be no Damages to be repair'd ; whereas if it be suffer'd to grow and spread, though ever so little, there will always be some Mischief, less or more, produced by it, which will not be so easily, nor perhaps so effectually remedied ; as it might have been prevented.

THE Case of the Publick is in this Respect much the same with that of a private Person ; and we know we all of us find it easier to avoid the Beginning of Sin, than to part with a Habit of it ; and therefore, though I would by no Means be understood, as I said before, as if I had a Mind to discourage any proper Method of Reformation, that publick Wickedness may call for, but do heartily commend every prudent Attempt that Way ; yet every Body I believe will agree with me, that a religious Education of Youth will, if not quite supersede the Necessity of that Work, (for that I fear will never be) yet do that, which

which is next to be wish'd for, I mean, very much lessen the Difficulty of it. He that puts himself under a good Regimen for the Preservation of his Health, will not so often need the Physician; and considering that his Help doth not always avail, for Want perhaps of being apply'd in Time, before the Distemper had got too great a Head, or the Strength of the Patient was too far spent; and that when it doth avail, it is not without giving the Patient reason to wish he had never wanted him: He that is wise will take Care that his Assistance be as little necessary to him as possible. The Allusion I think naturally explains it self in Favour of all such Methods as are proper to prevent Sin.

III *dly*, It is better for the Benefactors themselves, as well as for the Publick, and those that need their Charity, to provide against the Miseries of their Brethren, than to help them when they are actually in them.

THIS might easily be proved to you, from the little Trouble and Expence, which is commonly speaking necessary to this Method of doing Good, in Comparison of what the other requires. How easily, for Instance, in both these Respects, is one of these poor Children put into a Way of maintaining himself honestly,



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and all that shall proceed from him, compared with the Trouble, Vexation, and Charge, the Neighbourhood, to which he may or shall belong, would probably have had with him and his, had he been neglected in his Education? Those Parishes therefore are very evidently favouring themselves in Respect of their very Rates and Burthens, where these Charity-Schools are erected and discreetly managed: and for that Reason, every Person of Ability therein should, even in Point of Prudence, and out of Regard to his Property, as willingly contribute his Part to the Encouragement of them, as he does to any legal and necessary Taxation.

THIS Instance was the most pertinent at this Time of any I could bring for the Confirmation of what we are asserting, though a Multitude of others are at Hand, were they necessary: But I forbear to urge this Argument farther, it being obvious enough to enforce it self with all considerate People.

I chuse rather to shew you how advantageous this previous Way of Beneficence is to those that practise it, from the Excellency of the Principles from whence it proceeds, and consequently from the distinguishing Rewards with which they may expect to be enriched for it from the Hand of God.

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WHEN Men are disposed to do good to their Brethren before their Wants do immediately call for it, when they industriously set themselves to contrive Schemes for the procuring of future Benefits to the World, and greater, than it hath yet been acquainted with, forecasting not only how the Mischiefs of any Kind, which Men may possibly, or are likely to fall into, may be warded off, but how Foundations may be wisely laid for improving in all Respects that Happiness of which Man is capable; what else can this betoken, but *pure Religion and undefiled*? What other Motives can such be supposed to have, but the sincere Love of God, and Mankind for his Sake? Had they any thing else at Heart more than this, their Actions could not be reconciled even with the Rules of common Prudence, which always teaches us to adapt our Measures to the Ends we aim at; so that we must suppose them to be the weakest, not to confess them the best of Men.

It is true, Acts of Mercy to People already in Distress, may proceed from the same good Principle, and without doubt often do so, otherwise they would not be made so great Account of, as we are assured they will be at the last Day. But still there is a greater Possibility that there may be a Mixture of

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something that is not properly Religion (the natural Effects suppose of Complexion and Constitution) in Acts of this Nature, than can reasonably be supposed in the other.

IN them Vertue seems plainly to move by its own native Energy and Power, and to be alone both the End and Principle of Action, there being nothing of any other Nature at Hand, that can with any Probability be thought to prompt us to them. Whereas, when we see a Man actually in Misery, we relieve ourselves at the same Time that we relieve him; which, though it does not despoil the Action of its Goodness, if it be not our onely Motive, but we consider God's Command in the first Place; yet it certainly puts it, in his Esteem, below those good Deeds to which we have no natural Impulse, but are invited to them purely by the Love of Vertue, and the Obedience we owe to the Divine Laws: For as they that do Evil with prepossess Malice, and without Provocation, are justly reckon'd the worst Offenders; so they that do Good, not casually, and as distressed Objects happen to come in their Way and extort it from them, but steadily, and out of a settled Principle of Piety and Beneficence, are for the same Reason to be esteem'd the best Men. And as the Greatness of a Temptation does, commonly  
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speaking, extenuate the Guilt of a Sin; so it lessens the Charity of our good Works, when we cannot find in our Hearts to do them, but only when there is the most pressing and immediate Occasions for them. If then they are to be blessed, as our Saviour tells us, who feed the Hungry, cloath the Naked, and visit those that are Sick and in Prison, is it not rational to conclude, that they shall be so in a higher Degree, who, out of their abundant Love to Mankind, provide, as far as in them lies, that none shall come into these Misfortunes? For is it not a more commendable Instance of Charity to put a Person in a Way to cloath and feed himself, and to live without being in Danger of a Prison, than to minister to him under the Pressures of Hunger, Nakedness, and Confinement?

THESE, as we said before, are Acts which Persons, that have any the least Goodness in them, cannot well avoid doing for their own Sakes, as Occasions happen to present themselves; for we derive a Pain into our own Breasts from the Misery of others, when it strikes so strong, and immediately on our Senses, which the Relief we give them contributes to ease us of; whereas the other invites us only by the Love of God, and the Goodness of the Work it self. We have none of those natural

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Constraints upon us, which the present and immediate Sufferings of a Brother are apt to put us under.

For these and such like Reasons, which it would be tedious for me at this Time any longer to insist upon, I think we may fairly conclude, that they that do good previously, and in Order to keep Men out of Misery, have an Advantage in Respect of their future Expectations over them, who are content to express their Charity only to such as do immediately need it.

I am now to bespeak your Patience, while I apply what hath been said to the pious Occasion of this Solemn Meeting. And I think I may venture to say, that as the Charity, which we are here assembled to countenance, encourage and promote, is of that happy Sort, we have been so earnestly recommending to you; so none of that Sort was ever calculated for more worthy Ends, or with a better Prospect of obtaining them.

We will suppose then, that the immediate Intention of it is, the Benefit of these poor Babes, which you have taken into your Care: And what properer Object of Charity is there than a little helpless Infant, destitute of Parents to educate him, or in the Hands of such

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as are not able rightly to do that necessary Office for him? who, besides the Claim that Nature gives him to Compassion, hath all the Charms of Innocence to plead in his Behalf: Supposing then, I say, the Good of these little ones to be the End that is immediately proposed by this Charity; see how beautiful the Fruits of it do already appear in them: See how decently they are cloathed, how clean, how chearful, how promising they look; observe with what Order and Propriety, with what Modesty and Decorum they behave in the House of God, and in the Presence of their Benefactors: How well acquainted they are with our excellent Method of Divine Worship; how ready in the Knowledge of the Scriptures, and of their Duty to God and Man, as it is there taught; and this even to the Edification, not to say the Shame, of many grown Persons: Hear also how joyfully they sing forth the Praises of the great Creator and Preserver of Men, as if they had already a perfect Sense upon their Minds how tenderly he hath by your Means express his fatherly Love and Care for them.

BUT these are only happy Tokens and Pre-  
fages of the Benefits you aim at in Behalf of  
these Children, though it were enough to  
captivate every devout Heart, and even to  
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force him into the Design, to behold only so much of the Beauty of it, as this goodly Appearance exhibits to us; but who that calls himself a Christian can withstand it? if he carries his Thoughts from what he already sees, to the much greater Things that may be justly hoped for; from these pleasing Signs, to the pious and useful Ends that are intended to be accomplished, and may reasonably be expected from this Undertaking.

Now it may reasonably be expected from it, that the greatest Part, if not all of the many Thousands that are thus taken Care of, and who, through the Disadvantages under which they came into the World, would probably have been exposed to all manner of Evil both bodily and spiritual, will be in a Condition, not only to live comfortably here, but to secure to themselves a much better Inheritance in the World to come. That many that would have known little else in Life but the Miseries of Poverty, will by these Means enjoy all the good Things that are fitting and convenient for them; and be able perhaps out of their Abundance, to minister to the Wants of others. That many, who would have consumed their Days idly and unprofitably, and ended them, it may be, with untimely and infamous Deaths, will, thro' their

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Industry in some useful Station or other, be able to give a good Account of their Time, and leave Monuments behind them to their everlasting Honour. That many again, who would have lived in the grossest Ignorance of all spiritual Things, and consequently without all Thought and Care for their Future State, will become wise and eminent Christians, shining as Lights in a sinful World, and helping much to reform that Wickedness in which it lies.

AND now that we are reciting the several Advantages which these Children will probably reap from your Charity, let it not be forgotten, that by it they will be enabled the better to discharge their Duty to their poor Parents and Relations, not only by administering to the Necessities of their Bodies, but their Souls too; for many of them, it is to be feared, either never had, or have not made a right Use of such Opportunities of Christian Knowledge and Instruction, as are by your Liberality vouchsafed to these Infants.

BUT I must not anticipate what will be proper for me to say now I come to consider another View, which you may be supposed to have in this Undertaking, and that is, the publick Good of your Country.

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IT must silence all Objections to these your Endeavours, from what Quarter soever they may come, if it appears that you are properly pursuing this noble End by them. For, as whatever obstructs that, ought for that Reason to be condemn'd, how specious and plausible soever the Pretences for it may be; so whatever really promotes that, should for that Reason also be encouraged, how much soever some may be offended at it.

AND yet what is there that can be said to do this, if these your pious Endeavours do not? Does not the publick Happiness of any Country very much and very evidently depend upon the Manners and Qualifications of its Inhabitants? upon their behaving themselves usefully and properly in their several Stations? And which Way can this desirable Thing be so reasonably expected, as from breeding up the meaner People under the Influence of good Instruction and Discipline? for, Is it not from the Disorders which Persons of this Rank more particularly are apt to fall into, occasion'd partly by their Ignorance, partly by their Necessities, that the Mischiefs which the Magistrate is so often called upon to redress, do most commonly proceed? Who are they that, generally speaking, fill your Prisons and Houses of Correction; that so often invade the Property,

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perty, and in their Violence spare not the Lives of their Neighbours; that with mischievous Intentions loiter and lurk in your Streets and Highways, putting you in Danger both at Home and Abroad; that by their idle and irregular Courses, create great Troubles and Expences to their several Parishes, living as Drones upon the Industry of their honest Neighbours, many of whom perhaps are hard put to it to maintain themselves? Are they not Persons, for the most Part, descended as these poor Children are, and circumstanced, as in all Likelihood they would have been, had you not thus wisely extended your Piety to them? So that if these publick Evils should not be totally prevented by your encouraging this Kind of Education; yet I think we have all the reason in the World to hope, that it will mightily lessen them. And if it should not produce all those happy Effects to our Country, which we could wish to see, yet it can hardly fail of producing many, and probably more than we can so easily contribute to any other Way.

I shall mention a few, which I think highly deserve the Approbation of us all: In the first Place then, it is a Means to furnish your Country with a Set of People of both Sexes, better qualified to make good

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Servants, than could otherwise be expected.

Now the main Properties of a good Servant are Faithfulness, Humility and Diligence; and where can we so reasonably look for these Vertues, as in those Persons in whom the Corruptions that are natural to Men have been timely checked by wholesome Precepts, Instruction and Discipline? From whom can we have so good Security that these commendable Parts shall be performed, as from those who have been trained up to a competent Knowledge of the Holy Scriptures, and have thence learn'd that they serve a Master in Heaven, in the Service which they do to Men; and that this Master is intimately acquainted with every Secret of the Heart; so that how artfully soever they may abuse and impose upon their Masters upon Earth, no Fraud can escape either the Notice or the Punishment of him that is above.

'Tis true, there must be added to the Properties abovementioned, a Capacity also for the Service that may be required. And to this it is sometimes necessary that there be both a strong and active Body, and likewise a quick and apprehensive Mind. And is there any Thing in this Education injurious in the least to either of these Endowments? it does not pretend indeed to bestow the one or the other,

other, they are the immediate Gifts of God; but it certainly helps and improves the latter of them, while Nature her self takes Care of the other. It is enough in this Respect if there be nothing in it to impair that bodily Strength which Nature may have given; and this I think there is not the least Room to accuse it of.

SOME I know have said, that the Nature of it is such, as is apt to puff the Children up with Pride and Conceit, and make them fancy themselves too good for many mean Offices which Servants must necessarily do. But this, I hope, proceeds, if not from a Want of good Will to this Charity, yet from some Misinformations concerning it, rather than from any real Ground of Objection; for it pretends to give them no other Improvements, than such as are very convenient, if not absolutely necessary to the most inferiour People; for what poor Man is there to whom it is not of Service to be able to read, (and in a tolerable Manner to write and keep Account of the Matters, be they ever so mean, in which he may be concerned? which is all this Education may be said in this Respect to aim at. And if such slender Attainments as these can create Pride in them, after so much Pains have been taken with them to prevent it; after they are themselves



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### 30 *Preventive Charity the best Method*

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selves so well able from the Word of God to condemn it; and notwithstanding that strong Motive to Humility, which their very Education it self will always be with them, so long as they shall remember how charitably it was bestowed upon them: Surely they would have been infected with this Vice to a greater Degree, had they, for Want of this Education, been left to the Dictates of corrupted Nature.

HOWEVER, if in some few Instances it hath happen'd, that more than the ordinary Improvements which this Charity intends, have been given to these Children, by which they have become conceited, and raised, in their own Opinions, above their Circumstances, let the Blame lie where it ought; not upon the Nature, or the Design of this Charity, but upon the Masters or Mistresses of those several Schools, where these Things have been unwarrantably done; or upon some other Persons that may, more innocently than wisely, have been concern'd in directing that they should be done; and let Care be taken that no such Indiscretions be committed for the future.

THIS also you lend a helping Hand to the Furtherance and Improvement of your Country's Trade, to which these Children, in the Way they are educated, may be made very serviceable. For to the successful carrying on  
of

of this, it is necessary that Multitudes should be bred up (as they generally are) to the manufacturing Arts, and a reasonable Knowledge in Accounts; and the more we breed up this Way, the more may we expect to see those ingenious Arts improve; it being natural for People of the same Profession to be emulous; and Emulation always begets Improvements.

IN former Ages, indeed, when the Wealth of our Countrey consisted chiefly in the Produce of our Lands, there was not that Need for this Method of Education which there is at present: For now we must either take Care to furnish the several Branches of our Trade with proper Artists and Craftsmen, or we must expect to fall from that great Plenty which we have long enjoy'd, and lose many valuable Conveniencies of Life, which now we cannot well be without, or at least cannot contentedly part with: And whence can these several Branches be so well supply'd with their proper Artists and Craftsmen, as from these Schools of Charity, where Youths may be had, not only well prepared to enter upon Business, but such as from the Meanness of their Circumstances, will be more willing to undergo the Fatigues of Labour, more teachable and industrious, than can be expected  
from

## 32 *Preventive Charity the best Method*

from Persons of better Condition; and considering the Congregation I speak to, and the Circumstances of this great and populous City where we live, I hope I am using no improper Argument to conciliate your Favour to this Design, by the Hints which I have given you, how serviceable it may be made to the Trade of our Countrey.

BUT I have another Argument in Reserve, proper for this Head, which I perswade my self will be more prevalent with you still; and that is, the great Support that these Charity Schools are, under God, to the Cause of Christianity.

LET it not be thought of little Consequence to the Faith, that the meaner People be carefully instructed in it, for it was the Will of God, we know, that by them it should be first embraced and propagated. *To know your Calling, (says St. Paul) that not many wise Men after the Flesh, not many mighty, not many noble are called. But God hath chosen the foolish Things of the World to confound the wise; and God hath chosen the weak Things of the World, to confound the Things which are mighty; and base Things of the World, and the Things which are despised, hath God chosen; yea, and Things which are not, to bring to nought Things that are.*

AND



AND tho' we are not now to expect from these Instruments (as Thanks be to God we don't need) such mighty and astonishing Successes in the Work of Conversion upon all Ranks and Orders of Men, as God was then pleased, for the greater Testimony to the Truth, to effect by their Means; yet when we consider the great Numbers of this Sort of People, and the Freedom and Familiarity wherewith they converse together, by which it comes to pass that they strangely insinuate their Vertues or Vices into one another, we cannot but think it a great Strengthening to the Interests of the Faith, that *they* are taught so well to understand it.

WE charitably hope that all whom we thus carefully educate in it, will make good Men; and we hope it the more, because we take them early into our Care, before their natural Corruptions (which 'tis the Business of this Education to subdue) have acquired any great Strength in them, by which Means the Impressions which it makes upon them, in Favour of Truth and Goodness, are made to great Advantage; and so as they will not easily, and without a Temper more than ordinarily set upon Wickedness, be razed out.

BUT if these Plants should not *all* of them answer the Culture and good Husbandry that

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### 34 *Preventive Charity the best Method*

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have been laid out upon them, yet we have no Reason to doubt but *many* of them will; and considering the hopeless State we took them out of, I may venture to say, that as many of them as do answer and bear good Fruit, are in a Manner so many Souls clearly gain'd to the Cause of God and his Truth.

AND let it move no one to envy us, if here I should say, that by these Schools we contribute more particularly to the Encrease and still further Security of our holy and reform'd Communion. Some of these Infants might possibly have fallen into Hands that would have principled them in Prejudices against it; but we have that Confidence in it, that we never fear losing any of its Members, out of Motives purely conscientious, that have once been rightly grounded in its Principles, and have had the Happiness to be train'd up under the Influence of its Administrations. All we wish in order to bring over those, who as unhappily on their own Parts, as causelessly on ours, divide from us, is, that they would make themselves better acquainted with those Ordinances they are pleas'd to find Fault with; for we cannot think so meanly of their Judgment and Understanding in spiritual Things, as to suppose, that, if they had been educated in the Way of our Communion, as carefully

as

as we hope these little ones are, they would ever have departed from it; but, on the contrary, have employ'd that Zeal in its Favour with which they now oppose it.

MAY I to these publick-spirited Views subjoin one that respects your selves, *viz.* the future Recompence of Reward? And surely I may, without Offence to the most elevated Piety, for it is the Motive with which the Scriptures themselves do every where invite us to do good. May I mention this, I say? we have already in this Discourse suggested to you in what a superlative manner Charities of this Kind do entitle us to that.

LET me add here, however, that he that would indulge such a laudable Ambition, hath in my Opinion as great a Scope given him for it in this particular Way of doing good, as in any other he can possibly put himself into; for my part I freely own, that I know of no A&ts of Religion of any Kind that are naturally productive of greater Honour to God, or of more valuable and lasting Benefits to Mankind, than our Zeal in this very Thing is: And it is as certain that we shall be rewarded in Proportion to the Good that was the natural Issue of our Actions, as we shall be punished answerably to the Evil that was the proper Consequence of our Sins. Every Soul



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## 36 *Preventive Charity the best Method*

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that by your Means shall be thus brought to Salvation, will add to the Felicity wherewith you shall enjoy your own, and the Crown which you your selves shall wear, will receive a brighter Lustre from the Reflections of those which you have been instrumental in setting on the Heads of others.

GOD is not unrighteous that he should forget any of the Labours which you have undertaken for his Name's Sake; nor is he straiten'd in his Bounty, that any Part of the Good which you have either done or intended, should go without its full Recompence. Intended, I say, for he is not so ungenerous, if I may so express my self, as to take Advantage of his Creatures want of Power. He is too noble in his Nature to proportion his Rewards only to the scanty Measures in which our Labours have been successful; but in every Case accepts the Will for the Deed, where that was all that we could contribute towards it. So that tho' you should be frustrated in any, or even all the good Ends, proposed by this Charity, with Respect to others, you are nevertheless sure to be Gainers by it your selves: whatever the Success may be, your Intentions do certainly entitle you to the Promise that is made to such as *turn many to Righteousness.*

BUT

BUT this is what we are not willing to suppose for your Sakes, the Masters and Mistresses, I mean, to whom the Trust of this important Charity is more immediately committed, for upon you, under God, it principally depends whether the Work shall prosper, and the Good that is intended by it shall be accomplished or no; to your Instruction and Correction, wisely and seasonably given; to your Watchfulness over the Ways and Manners of these Children, it will be chiefly owing, if they prove answerable to our Expectations. The Thanks of many Families will then be due to you for the Benefit of good and faithful Servants; of the whole Common-wealth, for many industrious and useful Members; of all good Christians in general, and those of our own Church in particular, for the Strength you have added, and the seasonable Support you have brought to the Interests of God's true Religion. And which is above all, the Prayers of these Children themselves shall return with the choicest Blessings upon you, for the Part you have sustain'd in their happy Education.

BUT, on the other Hand, give me Leave to remind you, that to your Neglects it will be chiefly imputed, if the mighty Hopes we have conceived from this Undertaking be

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## 38 *Preventive Charity the best Method*

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*not* answer'd. And instead of the Thanks and Praises, you will incur the Blame and Obloquy of your whole Countrey; instead of the Prayers of these Infants, when grown up, and the Blessings that by their Means would have descended upon you, you will probably be persecuted with their Curses for the great Advantages which they have irretrievably lost through you. And if all this should be justly due to you, what a dreadful Account will you have to give of your Stewardship? How will you be able to face at the great Tribunal the many worthy Benefactors, whose Liberality you have basely abused, and whose pious Intentions you have wickedly defeated? How heavy will your Condemnation be, when the Loss of so many Souls as were committed to you in their Innocence will be laid to your Charge? But I trust in God that this Affair will be conducted to a much more comfortable Issue; and that in order thereto, you will every one of you seriously consider of the great Importance of the Charge which you have taken upon you, and set your selves to execute it with the utmost Care, Diligence, and Fidelity.

AND here I can't advise you better, than to recommend to your frequent Perusal those excellent Directions, given you by our Right  
Reve-



Reverend Diocesan ; wherein you will observe, among other Things essential to the due Execution of your Trust, how necessary it is to the Success of this good Design, that Notions of Loyalty and Affection to his present Majesty's Person, Family and Government, be inculcated on the Minds of these Children, as the only Way to prevent some Suspicions, which otherwise may be entertained to its Prejudice ; and as a Means by which it may be assured of the Favour and Protection of those, who, by their Stations and Authority, are best able to befriend it.

THUS, with the Blessing of God, shall it be effectually secured from miscarrying in your Hands ; especially if, as Occasions fall out, you be ready to consult, and willing to be advised, by your Superiours in the Trust ; those I mean, who have judged you worthy of it, and have committed it to you ; for be assured, that Self-Conceit, and Opiniativeness of one's own Sufficiency, are no good Qualifications in any Persons, or in any Case ; and, with Respect to you, and the Part you sustain in this Affair, I must observe, that they neither become your Station, nor can be of any Service to the Work you are employ'd in ; a modest and humble Deference in you to the Judgment of such Benefactors, as are willing  
to

to advise you, is much more likely to advance it, and will certainly make more for your Reputation and Interest.

BUT far be this, and all other Complaints that may give the least Disturbance to this pious Undertaking: May the Peace of God rule in all your Hearts, while you are thus intent in promoting his Honour; and may his Holy Spirit powerfully co-operate with your Labours, to the procuring for this Church and Nation the manifold Blessings you propose, till every Heart that hath hitherto harden'd it self against you shall melt, and confess that God is with you of a Truth.

To which God, Father, Son, and Holy Ghost, be ascribed all Glory and Power, Thanksgiving and Praise, now and ever.

**F I N I S.**



# An Account of the CHARITY-SCHOOLS in and about LONDON and WESTMINSTER, May 1727.

This Mark \* denotes Schools of which an Account hath been this Year sent to the Publisher.

C. signifies Cloath'd.

pr. Cl. part Cloathed.

M. Maintained.

W. Set to Work.

## CHARITY-SCHOOLS in the Parishes of

	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Apprentices, or taken out by Friends	Girls put out since setting up of the School to Apprentices, or taken out by Friends	No. of Children educated in the Schools, including those now in them
<b>A</b> Lhallows Lombard-street C. ———	1	40	—	72	18	130
* St. Andrew Holborn C.	1	80	—	—	—	327
* In the same Parish C.	1	—	71	—	210	281
* In the same Parish, (removed from St. Bridget's, for teaching Navigation to 24 Children Elected out of 6 Charity Schools, on Mondays, Wednesdays, and Fridays from whence 56 Boys have been put Apprentices to Sea, included in the Numbers put out of their respective Schools)	1	—	—	—	—	—
* St. Anne Aldersgate C. —	2	30	20	26	30	156
* St. Anne Westminster C.	1	52	—	174	—	226
* In the same Parish C.	1	—	52	—	116	168
* St. Bartholomew the Great 1717. C. ———	1	30	—	20	22	72
* Billingsgate Ward C. ———	1	40	—	24	10	74
St. Botolph Aldersgate C.	2	50	50	40	—	132
St. Botolph Aldgate within	2	50	40	150	32	272
For Boys set up 1698. and for Girls 1710. C. ———	2	40	30	19	116	291
* In the same Parish in East-Smithfield, the Boys set up 1706, and the Girls 1710. C.	2	30	20	—	20	70
St. Botolph Bishopsgate C.	2	50	50	9	16	49
* St. Bride's Parish 1711. C.	2	—	—	—	—	—
<b>F</b>	20	492	333	824	225	79
						612
						2565



# CHARITY SCHOOLS in the Parishes of

CHARITY SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Apprentices, or when taken up by friends	Girls put out since setting up of the School to Apprentices, or when taken up by friends	No. of Children educated in the Schools including those in this		
Broadstreet Ward 1713 C.	2	50	30	69	82	34	66	331
Camberwell in Surrey pr. C.	2	40	35	—	—	3	—	78
Castle Baynard Ward C.	2	30	20	73	—	—	16	139
Chelsea, Middlesex pr. Cl.	1	30	—	25	—	—	—	55
In the same Parish, Set up June 1709. for Sol- diers Girls; supported by La- dies and Gentlewomen, seven of whom are Trustees, &c.	1	—	30	—	—	7	97	134
* Christ Church Surry for Boys 1711, and for Girls 1719, C. —	1	30	10	86	15	15	5	161
St. Clement Dane C. — In the same Parish, An Hornbook School, for Boys and Girls —	2	70	40	210	7	76	30	439
* Cordwainers and Bread- street Ward C. —	1	15	15	—	—	—	—	30
Cornhill Ward C. —	2	50	30	95	138	11	73	397
Cripplegate Ward within Including the School of St. Alphage Parish C. 1712 —	2	50	30	63	116	18	84	361
Deptford in Kent C. —	2	50	25	30	118	—	—	223
Dowgate Ward, set up 1715 C. —	3	55	30	—	—	—	—	85
* St. Dunstan in the West C. Boys 1708, Girls 1710.	2	30	20	20	—	14	—	84
St. Edmund the King, A Subscription and Collection to put out Apprentices educated in the Charity Schools, and 240 Children have been put out, in- cluded in the Numbers put out of their respective Schools.	2	50	40	22	55	44	56	353
* Faringdon Ward within set up 1705. C. —	2	60	40	57	—	—	46	309
St. George the Martyr C.	2	50	50	112	2	51	2	267
St. George Southwark C.	1	50	—	14	—	—	—	64
Sir George Wheler's Chappel in Spittle-Fields, C. W. —	1	—	50	—	—	14	—	64
* St. Giles Cripplegate without in Red + street C. —	1	100	—	106	362	—	—	568
	32	810	495	1180	895	287	475	4142

# CHARITY SCHOOLS in the Parishes of

( 4 )

	No. of Sch.	BOYS	GIRLS	Boys put out since setting up of the School to Apprentices, or taken care of by friends	Girls put out since setting up of the School to Apprentices, or taken care of by friends	No. of Children educated in the Schools including children in them
St. Giles Cripplegate without in Middlesex C. }	1	50	—	69	—	119
In the same Parish, Supported by the Lady Eleanor Holles's Legacy of 62l. 10s. per Annum. C. }	1	—	50	—	32 31	113
St. Giles in the Fields C. Greenwich, Kent. 1700. }	4	101	101	242	182	626
C. W. The Children here spin, and make their own Cloaths both Linnen and Woollen }	1	—	40	—	4 200	244
St. James Clerkenwel C. }	2	60	40	169	84	353
St. James Westminster, Supported by the Offertory }	1	50	—	—	—	—
In the same Parish in King-Street, set up 1712, by the late Archbishop of Canterbury, supported out of the Revenue of the Chappel C. }	1	36	—	120	—	222
In the same Parish in Bernick-street; set up 1709, supported out of the Revenue of the Chappel C. }	1	16	—	—	—	—
In the same Parish, supported by Collections at Sermons, and casual Benefactions C. }	1	—	80	—	54	134
St. John at Hackney C. —	2	30	20	34 4	4 21	113
* St. John at Wapping C. —	2	33	20	102	26 30	305
St. Katharine Cree C. —	1	40	—	86	—	126
* St. Katharine near the Tower 1701. C. }	2	35	15	74	25	140
Kensington, Middlesex C. To which His Majesty is graciously pleased to give 80l. per Ann. }	2	30	20	80 15	60 20	225
Knight's - Bridge Chap- pel C. }	1	6	6	—	—	12
Lambeth in Surry C. —	2	50	12	—	—	62
St. Laurence Pountney C. —	1	12	—	—	—	12
* St. Leonard Shoreditch erected 1705. C. }	2	50	50	91 28	45 30	294
	28	599	454	1059	149 407 441	3109

# CHARITY-SCHOOLS in the Parishes of

CHARITY SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. Services, or taken out by friends	Girls put out since setting up of the School to Appren. Services, or taken out by friends	Total Children educated in the Schools including those put out in 1840		
Lewisham in Kent	1	30	—	—	—	30		
St. Magnus the Martyr, At the Charge of a private Gentleman C.	2	56	56	—	—	112		
*St. Margaret Westminster Cloath'd in Blue, the Boys set up 1688,	2	52	34	263	63	41	459	
* In the same Parish, C. in Grey, and M. the Boys set up 1698,	2	80	50	270	—	162	361	
St. Martin in the Fields C. In these Schools 20 Boys and 10 Girls are M.	3	101	51	390	—	120	571	
St. Mary Abchurch set up 1719. C. Supported by Collections at the Evening Lecture in this Parish	1	20	—	—	9	—	34	
St. Mary-le-Bon C.	1	12	—	—	—	—	12	
*St. Mary at Illington C. 1710	2	24	20	30	9	10	25	118
*St. Mary Magdalen Ber- mondsey C.	2	50	20	21	3	15	—	196
St. Mary Overee, <i>alias</i> St. Saviour Southwark C.	2	60	50	—	—	191	—	301
St. Mary Rotherhith C. In the same Parish, The Parish Children of both Sexes are under the Care of a Mistress, and 2 Nurses, since 1715. C. M. and W. at the Charge of 2 s. a Week each Child on the Parish, except the Article of Cloathing.	1	25	—	18	—	—	—	43
* St. Mary le Strand C.	1	20	—	53	13	—	—	86
* St. Mary Whitechappel C.	2	60	40	67	172	60	107	506
St. Michael Crooked- lane, and St. Magnus the Martyr Cl.	2	40	20	30	95	4	66	255
Mile End, Old Town, set up 1723 C.	2	20	10	4	—	—	—	34
	27	640	381	1147	382	83	727	3360



# CHARITY-SCHOOLS in the Parishes of

	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Apprent. Services, or taken out by friends	Girls put out since setting up of the School to Apprent. Services, or taken out by friends	No. of Children educated in the Schools including those now in them
Newington Butts Surrey —	1	32	—	—	—	32
Norton Folgate —	1	60	—	—	—	60
This School was set up 1691, and has been very useful as a Nursery to the Neighbouring Charity Schools —						
* St. Olave Old-Jewry, and St. Martin's Iron- monger-Lane, set up 1717, C. —	1	30	—	17	46	93
St. Olave Southwark C. —	1	—	60	—	45	105
St. Paul Covent Garden C. —	2	30	20	52	27	129
* St. Paul Shadwell Boys } 1699. Girls 1712, C. — }	2	50	50	134	51	468
* Poplar Chappel in Step- ney, pr. Cl. 1713. —	2	30	20	34	18	102
Queen Hithe Ward, set up 1717, Cl. —	1	24	20	8	11	85
Ratcliff Hamlet Stepney C. —	2	50	30	51	—	131
St. Sepulchre within C. —	1	51	—	137	—	219
In the same Parish with- in, set up 1702 C. —	1	—	51	—	326	377
* In the same Parish without, set up March 1706 Cl. —	1	33	—	30	—	158
In the same Parish without, set up 1711. C. —	1	—	25	—	61	100
St. Stephen Walbrook —	1	30	—	31	—	61
* Tabernacle in Petticoat- Lane, Stepney C. —	1	30	—	14	—	44
* St. Thomas Southwark C. —	1	30	—	6	—	73
* Tower-Ward C. —	2	60	60	112	20	601
* Vintry-Ward 1710. C. —	1	50	—	44	—	209
Wapping Stepney C. —	2	50	50	46	42	264
	25	640	386	772	496	563
						454
						3313

	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to		Girls put out since setting up of the School to		No. of Children educated in the Schools including those now in them
				Appren.	Services, or taken out by friends	Appren.	Services, or taken out by friends	
Brought from Page 41—	20	492	333	824	225	79	612	2563
Disse from Pag. 42—	32	810	495	1180	895	287	475	4143
Disse from Pag. 43—	28	599	454	1059	149	407	441	3109
Disse from Pag. 44—	27	640	381	1147	382	83	727	3360
Disse from Pag. 45—	25	640	386	772	496	563	454	3311
Total—	132	3181	2049	4982	2147	1419	2709	16487

Boys at School — 3181 } 5230 Total of Children at School.  
 Girls ————— 2049 }

Boys put out to Appren. 4982 }  
 To Services &c. 2147 } 11257  
 Girls put out to Appren. 1419 }  
 To Services, &c. 2709 }

Total of Children put to Apprenticeships and Services, or taken out by Friends; of which 177 are gone to Sea.

N. B. All the Schools above mentioned have been set up since 1697. except that belonging to the New-Church in St. Margaret Westminster, now known by the Name of the Blue-Coat-School, which was set up Lady-Day 1688, for 50 Boys; and the School at Rotton Folgate, erected 1691, for 60 Boys.

✎ The great Benefit accruing to the Publick by the Progress of the Charity-Schools, is manifest from the Number of Poor Children Educated in them; and therefore the Masters and Mistresses of the respective Schools, or any other Persons to whose Hands this Account may come, are desired to signify to the Printer hereof any Mistakes which they observe in the Number of Children put out to Apprenticeships or Services, in order to their being corrected in the next Edition.

Note. Where the Number of Children put out were not distinguish'd, whether to Apprenticeships or Services, they are inserted in the Column of Apprentices.

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*An Account of the Charity-Schools  
set up in SOUTH BRITAIN, as the  
same has been transmitted to the Pub-  
lisher hereof, from Whitfontide  
1726, to Whitfontide 1727.*

*Oxfordshire,* **DRING-Beath,** A School for 24 Boys  
taught and cloathed at the Charge of a  
private Gentleman lately deceas'd, who left  
his whole Estate to that and other charitable  
Uses; such as endowing an Almshouse for 12 Men  
with a Chaplain, and a Nurse to attend them,  
and an Allowance of 10 *l.* towards Apprenticing  
each Child, when fit to go out of the School.

*Yorkshire,* **Levitham, near Leeds,** A School for 20 Girls,  
erected 1721, maintain'd and cloath'd at the sole  
Charge of a pious Lady, who gives a competent  
Salary to a Mistress, that instructs them in every  
thing proper to make them good Christians and  
good Servants; and to perpetuate the Charity,  
has settled a sufficient Estate for the Instruction  
and Maintenance of the same Number of Chil-  
dren for ever.

**Abberford,** A School for 15 Boys and 15 Girls,  
a Master and Mistress to instruct them in Read-  
ing, Writing, &c. supported by Contributions of  
the Neighbourhood.

#### Of the Schools in

NORTH BRITAIN	} No Account has been
and	
IRELAND,	
	} communicated for the
	} Year 1726.

The



The Number of *Charity-Schools* in each County of *England and Wales*; with the Number of Children taught in them, according to the best Information that has been given to the Publisher hereof, is as follows:

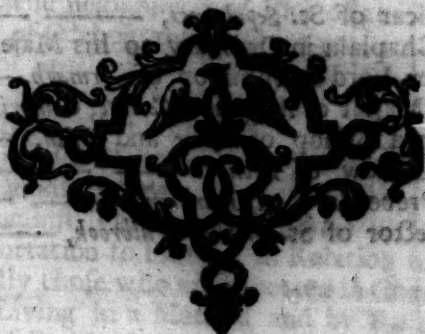
	Sch.	Boys.	Girls.		Sch.	Boys.	Girls.
<i>Anglesey</i> ———	3	40		<i>Merionethshire</i>	2	40	25
<i>Bedfordshire</i> ———	34	345	57	<i>Middlesex</i> ———	28	396	208
<i>Berkshire</i> ———	59	807	140	<i>Monmouthshire</i> —	7	104	10
<i>Brecknockshire</i> —	6	82	47	<i>Montgomeryshire</i>	6	76	16
<i>Buckinghamshire</i>	42	604	46	<i>Norfolk</i> ———	33	570	223
<i>Cambridgeshire</i> —	34	635	120	<i>Northamptonshire</i>	47	508	143
<i>Carmarthenshire</i>	11	121	4	<i>Northumberland</i>	10	430	40
<i>Carnarvonshire</i>	3	35		<i>Nottinghamshire</i>	17	222	28
<i>Cheshire</i> ———	15	124	66	<i>Oxfordshire</i> ———	23	366	106
<i>Cornwall</i> ———	11	22	14	<i>Pembrokeshire</i> —	24	184	41
<i>Cumberland</i> ———	6	160	30	<i>Radnorshire</i> ———	2	60	
<i>Denbighshire</i> —	5	100	3	<i>Rutlandshire</i> —	6	32	12
<i>Derbyshire</i> ———	18	274	51	<i>Shropshire</i> ———	19	340	30
<i>Devonshire</i> ———	38	679	235	<i>Somersetshire</i> —	32	542	90
<i>Dorsetshire</i> ———	13	98	23	<i>Staffordshire</i> —	14	230	88
<i>Durham</i> ———	12	276	20	<i>Suffolk</i> ———	38	570	140
<i>Essex</i> ———	37	498	178	<i>Surrey</i> ———	28	526	144
<i>Glamorganshire</i>	6	50		<i>Sussex</i> ———	20	474	46
<i>Gloucestershire</i> —	57	894	100	<i>Warwickshire</i> —	35	375	165
<i>Hampshire</i> ———	39	541	112	<i>Westmoreland</i> —	1	16	10
<i>Herefordshire</i> —	29	468	79	<i>Wiltshire</i> ———	35	736	57
<i>Hertfordshire</i> —	36	637	87	<i>Worcestershire</i> —	35	570	100
<i>Huntingdonshire</i>	24	282	20	<i>Yorkshire</i> ———	52	873	191
<i>Kent</i> ———	59	953	285				
<i>Lancashire</i> ———	19	263	31		514	8240	1913
<i>Leicestershire</i> —	36	451	30	Brought forward	743	10603	1868
<i>Lincolnshire</i> —	91	1164	90				
					1257	18843	3781
	743	10603	1868				

*A Summary View of the CHARITY-SCHOOLS in  
Great-Britain and Ireland.*

	Sch.	Boys	Girls
At L O N D O N, —————	132	3181	2049
In other Parts of South Britain, —————	1257	18843	3781
In North Britain, as reported 1725 —————	65	1753	491
In I R E L A N D, as reported 1724 —————	161	2397	567
Total of Schools —————	1615	26174	6888
		6888	
Boys and Girls —————		33062	

*June 1727. Note, Where the Number of Children have been signified to the Publisher of this Account, without distinguishing the Sexes, they are put in the Column of Boys.*

*Note also, There are about 180 Schools included in the foregoing Accounts, without signifying the Number of Children taught; concerning which, the Report has generally been, That all the poor Children in the Neighbourhood are Taught in them; But the Publisher hereof would be very thankful for a more particular Information.*



SERMONS at the Anniversary Meeting of the  
Charity-Schools in *London*, preached by

Anno

<b>D</b> R. Willis, Dean of <i>Lincoln</i> , now Lord Bishop of <i>WINCHESTER</i> , —————	1704
Dr. Stanhope, Dean of <i>Canterbury</i> , —————	1705
Dr. Kennet, Dean of <i>Peterborough</i> , now Lord Bishop of <i>PETERBOROUGH</i> , —————	1706
Dr. Gastrell, late Lord Bishop of <i>CHESTER</i> , —————	1707
Dr. Mosi, Dean of <i>Ely</i> , —————	1708
Dr. Bradford, now Lord Bishop of <i>ROCHESTER</i> , —————	1709
Dr. Smalridge, late Lord Bishop of <i>BRISTOL</i> , —————	1710
Dr. Shape, Provost of <i>Kings-College, Cambridge</i> , —————	1711
Lord Willoughby de <i>BROKE</i> , Dean of <i>Windsor</i> , —————	1712
Sir William Dawes, late Lord Archbishop of <i>YORK</i> , —————	1713
Dr. Robinson, late Lord Bishop of <i>LONDON</i> , —————	1714
Dr. Wake, now Lord Archbishop of <i>CANTERBURY</i> , —————	1715
Dr. Gibson, now Lord Bishop of <i>LONDON</i> , —————	1716
Dr. Talbot, now Lord Bishop of <i>DURHAM</i> , —————	1717
Dr. Lupton, late Prebendary of <i>Durham</i> , —————	1718
Dr. Sherlock, Dean of <i>Chichester</i> , —————	1719
Dr. Knights, Vicar of <i>St. Sepulchres</i> , —————	1720
Dr. Marshall, Chaplain in Ordinary to his Majesty, —————	1721
Dr. Boulter, now Lord Archbishop of <i>Armagh</i> , —————	1722
Dr. Waterland, Master of <i>Magdalen-College, Cambridge</i> , —————	1723
Dr. Wilson, Lord Bishop of <i>Sodor and Man</i> , —————	1724
Dr. Berriman, Fellow of <i>Eton</i> , —————	1725
Dr. Masey, Prebendary of <i>Durham</i> , —————	1726
Dr. Watson, Rector of <i>St. Stephen Walbrook</i> , —————	1727

BOOKS



# BOOKS

Proper to be used in

## CHARITY-SCHOOLS.

- A** Bible, New Testament, and Common-Prayer-Book.  
 The Church-Catechism.  
 Bishop *Gafrel's* Christian Institutes.  
 The Church-Catechism broke into short Questions.  
*Lewis's* Exposition of the Church-Catechism.  
 Archbishop *Wals's* Commentary on the Church-Catechism.  
 Dr. *Worthington's* Scripture-Catechism.  
 The first Principles of Practical Christianity.  
 Dr. *Woodward's* Short Catechism, with an Explanation of  
 divers hard Words.  
 A New Method of Catechizing.  
 Prayers for the Charity-Schools.  
 The Christian Scholar.  
 An Exercise for Charity-Schools upon Confirmation.  
 Pastoral Advice before, and after Confirmation.  
 The Whole Duty of Man, by way of Question and Answer.  
 An Abridgment of the History of the Bible, which may be  
 bound up at the Beginning, or End of the Bible.  
 The Anatomy of Orthography: Or, a practical Introduction  
 to the Art of Spelling and Reading *English*.  
*Morre's* Essay on Christian Education.  
 Dr. *Talbot's* Christian Schoolmaster.  
 Lessons for Children, Historical and Practical, &c.  
 An Exercise against Lying.  
 An Exercise against Taking God's Name in Vain.  
 A Serious Exhortation to Parents, in Relation to their Chil-  
 dren, especially those who are educated in Charity-Schools.  
 The Way of Living in a Method and by Rule: Or a re-  
 gular Way of Employing our Time.  
 Directions for the Devout and Proper Use of the Common  
 Prayer, in the daily Service of the Church.  
 Cautions and Directions for the more devout Performance of  
 the Publick Worship of God.  
 The Devout Psalmodist.

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B O O K S  
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Proper to be used in

THERE having sometimes happened much Difficulty in obtaining a *LEGACY* given to the CHARITY-SCHOOLS, by reason of some Defect in expressing such Bequest; it seems convenient to set down how such *Legacy* may be so expressed, as to prevent any Scruple about Paying it; which may be done after this Manner.

**I**TEM. I A B. do give and bequeath  
unto G. H. of  
the Sum of  
Pounds, to the Intent, and on Trust, that  
he do pay the same to the Treasurers for  
the Time being of the Charity-School,  
for teaching [poor Children, or poor  
Boys, or poor Girls,] to Read, &c.  
in the Parish of \_\_\_\_\_ in the  
City of \_\_\_\_\_ or in the County  
of \_\_\_\_\_ for the Use of  
the said School.

The Pious Palmodia.

\*\*\*\*\*  
the Publick Worship of God  
\*\*\*\*\*